1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

Freely, it is that the pig should become as the *bemben* tree, which grows very large.

WAR MAGIC

Magic is made over a *mahlum*, which resembles an imitation beard and is made of numerous strands of vine (*alah*) tied together and fastened behind the ears of the warrior. Before the war the *mahlum* is held over a spear and the following spell recited:

Maluh tsingami
Maluh tsingami
Maluh tsingami
Pati tugalo
Gilassu sublow
Gotän gililia
Pinsinnau tigul
Pinsinnau abuk
Pinsinnau belei
Pinsinnau tsiltsil
Pinsinnau korot
Pinsinnau kakabuwa
ka ka ka ka ka ka ka ka ka ka
ka ka ka ka ka ka ka ka ei.

Maluh cry out
Maluh cry out
Maluh cry out
Come close
Hold good (the spear)
Shoot now
Spear tigul
Spear abuk
Spear belei
Spear tsiltsil
Spear korot
Spear kakubuwa
ka ka ka ka, etc.

(this is the cry given as the warrior plunges his spear into the enemy).

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

726 *Pinsinnau* is the general name for spear. *Tigul*, *abuk*, etc., are 789 names for particular spears each of which has its own name.

539 The following spell is supposed to take away the effect of eating with a pregnant woman, having sexual intercourse, or looking at menstrual blood, all of which are taboo to a man just before going to war. While the spell is made by only one man, it is supposed to be effective for all those going to war.

The magician touches his breast with the *tsil* leaf and says the following:

Papaelaesa burenten
Papaelaesa burenten orji
Tsiga mutung ladan
Papaelaesa umba luba
Papaelaesa aeina lessi uli.

It was impossible to translate the first two lines, and I was told that they were words from another language which was presumably used a long time ago. The last three lines refer respectively to a child in the womb, to intercourse, and to menstruation. The following war magic was given to me by an old man who has the reputation for having been one of the leading fighters in the past:

Larangäm imbala diwas
Karururi rusili
Tarumbi mundei
Mundei iabil.

Mum la
Una a totorli
Una diwas ilua.

I was unable to get the first four lines of this spell translated because they are also in a forgotten language of the past. The second part, beginning with *mum*, is:

Father go
Make them (the enemies) insane
You bring them to me.

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

726
789
539

This is an invocation to the ghost of a dead father to make the enemy mad, that is to bring them to such a condition that they do not know what they are doing, and so they will be delivered into the warriors' hands. Ghosts are supposed to have this power of causing insanity. It is interesting to note that this spell is designed to make the enemy weaker rather than the warrior strong. The following magic given by the same man is designed to deflect the enemy's spear:

Gila gila gila gila
Gila matauo
Gila oro mulini
Gila oro mulini
Gila oro mulini
Gila micheulel micheule apak
Gila micheulel nau
Gila micheulel bulei
Gila micheulel kowo
Gila micheulel sitongen
Gila micheulel sassonbwa.

Gila is the name of a small bird, which because it is the same colour as a green leaf is almost invisible. When it is heard at night it is considered a sign of fighting the next day.

Gila gila gila gila
Gila (I) do not die
Gila turn spear aside
Gila turn spear aside
Gila turn spear aside
Gila destroy (enemy's spear)

(*apak*, *nau*, etc., are all names of particular spears).

Another war spell is:

Pi' lălul
Lita malul malul bil.

Pi' lălul
Lita malul malul bil

(repeated many times).

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

726 789 539

Pi' is the name of a war mask associated with the *malanggan*. The mask is sometimes worn by a warrior and has a very frightening effect on the opponent. Even the mention of its name in a spell is supposed to be sufficient to make the enemy weak and afraid. The spell is:

Pi' you go
Make them (the enemy) weak.

Pi' you go
Make them (the enemy) weak

(repeated many times).

The following spell is said over a *bungla* leaf, which is then stuck in the ground of the enemy's village and is supposed to make them lazy and disinclined to fight. The enemy will talk about fighting, but it will be postponed from day to day and nothing will happen. It is considered that the spell is addressed to the ghosts of the magician's clan relatives, who will bring the desired effect about.

Bunglin simbasimba ärup
Bunglin simbasimba ärup

(repeated many times).

Bungla leaf chatter nothing
Bungla leaf chatter nothing

(repeated many times).

A similar spell is made over the *bungla* leaf which a man who is going to a strange and distant village and is afraid that he will be killed carries with him.

Iru commici widi
upanga panga.

You do not like to kill the tail man
planted (the *bungla* leaf)
morning.

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

The idea is that the strangers are not to kill him because he is so big, and there is an allusion to someone who is so tall that his head is in the clouds. I was unable to get any information on the allusion.

MEDICAL MAGIC

As has already been shown, there is medicine without magic, which, however, is an accompaniment of a spell and rite of some medical practice. The following magic was made for a woman who had been ill after giving birth to a dead child. The magician was a woman.

She takes two small stones from the beach at the hamlet of Pencil, where in the origin myth of Tsenabonpil the pig was baked. The stones are supposed to come from the original *liga* in which the pig was cooked. The magician puts the two stones in her own *liga*, and when they are hot she lifts them out with bamboo sticks and mutters over them:

Jä slorka tsenänis Murri
Jä slorka tsenänis bol Murri
Jä slorka tsenänis kapun Murri.

I cook the spirit of Murri
I cook the spirit pig of Murri
I cook the spirit phalanger of Murri.

Then she puts the stones in her house, and later on another day takes them out, and waving them in the air near the sick woman says the following:

Jälu i bol anis
Jälu i kamkam anis
Jälu i tsitsi anis.

I catch the spirit pig
I catch the spirit opossum
I catch the spirit snake.